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Guru Gobind Singh

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ਵਾਰਤਕ

ਵਿਦਿਆਰਥੀਆਂ ਲਈ।

Guru Nanak's message of Universal Love
Father of the Khalsa

ਅਮਰ-ਜੋਤ ਪ੍ਰਕਾਸ਼ਨ

114 ਕ੍ਰਿਸ਼ਨਾ ਨਗਰ

ਸ਼ਿਮਲਾ

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Guru Gobind Singh

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To My Father
Bhai Sahib Bhai
Makhan Singh Ji
Who lived and died in the Guru's presence at
AMBALA Cantt.

<https://archive.org/details/namdhari>

Guru Gobind Singh

Dr Sarvapalli Radhakrishnan

President of India

The celebration of the 300th anniversary of the birth of Guru Gobind Singh is an occasion for special rejoicing for us all. Founder of the Khalsa, Guru Gobind Singh preached truthfulness, sincerity and humility and fought against religious fanaticism, caste distinctions and superstitious beliefs. He awakened his followers to a new life in which he exhorted them to uphold the right and condemn evil, and his whole life was spent in the practise of these precepts. Today, more than ever, we have need of his example, that it is not enough to render lip service to high principles, we must have the faith and the courage to regulate our lives, and our treatment of our fellow men, by them.

FOREWORD

Guru Gobind Singh—Gift of New Creative Values

By S. Mubarak Singh M. A.

India in paying homage to Guru Gobind Singh on the occasion of the Tercentenary of his birth, is honouring not only one of her greatest sons, but also a unique personality figuring high in the roll call of the greatness achieved by mankind as a whole. Guru Gobind Singh expressed and lived upto, great spiritual and ethical ideas, which need reiterating and redifining from age to age, for evil in human history has a wonderful potent force to reassert itself-nay even to rise with greater vigour-every time it is defeated. That is why each age has produced its own prophet a God-inspired man who must guide mankind back to that Path from which in its weakness and blindness it tends to stray. The idea of the teacher is accepted among all civilized races and peoples, come through the concept differ in details as elaborated in various systems and scriptures. In India we have the idea of the Avatar-incarnation of the divine, who must descend on this earth to rid it of its iniquity. Thus, there are the two great Avatars who Hinduism considers supreme - Rama and Krishna. There are various counts of Avatars, but the usual number is considered to be twenty-four. All these are stated to have overthrown demoniac powers, and to have reestablished the reign of Dharma-Righteousness.

The semitic tradition postulates Prophets, who are God-ordained men, to whom the divine Truth is revealed, and who must convince the people with a sign-a miracle. These too had contend against earthly tyrants, and to assert the supremacy of the Divine Law as against atheism and moral blindness Abraham, Moses, Jesus, Mohammad, all these and several more fall into this tradition.

Sikhism does not believe in the incarnation of the Divine, except in the spiritual sense, as by the 'inspiration' into the Teacher's soul of the Divine urge for Truth and Righteousness. It inclines to look upon the Guru as the God inspired man, but does not stress faith in miracles, and Eschews the idea of a rigid code and a racial faith or a particular language (Sanskrit, Arabic Hebrew Ek) which may be especially sacred or acceptable to the Supreme Being. It thus, avoids some of those extreme assumptions which made Hinduism and Islam in India so rigid, and which led to exclusivism and fanaticism. The Gurus Emphasized the supremacy of the pure life, which with them was a comprehensive term. including the individual as well as the social life in the widest sense Embracing all the collective human relations including those of the ruled with the rulers. In adumbrating this philosophy of life, the Gurus insisted on man being enlightened, on his maintaining an attitude of the widest human sympathy and tolerance and including in his love all mankind without distinction. The Guru did not shrink from the full implications of such teachings, and challenged the age-old Indian traditions of caste and untouchability, and ended the hegemony of the Brahmin, the traditional custodian of the divine truth and of purity by mandate eternal. All

these ideas were revolutionary, and Even though intended to purify and strengthen Hinduism, were not grasped by the traditionally-inclined Hindu mind, and so were strongly opposed. The Gurus nevertheless in their work of reform and revolutionary reconstruction, and despite challenge and danger were able to raise a body of devoted adherents, determined to give shape to the Gurus ideals.

One respect in which sikhism differed from traditional Hinduism com more pointedly than its challenge to caste and orthodoxy, was what may be called its realistic appraisal of human history. The traditional mind got from mythology the myths of the fights between the Avatars and the Demoniac forces-Asuras, Daityas or Rakshasas. But to it all such battles with the evil forces lay in the hoary past, without visible application to the present. Sikhism interpreted such myths which regarded, as did Hinduism in general, as true narratives of past events but as symbolical also of the eternal battle of Good against Evil. Contrary to the static vision of the traditionalis imagination, the Sikh religious philosophy regarded these myths as being of daily appliction. God must ultimately defend His Saints, but the battle against evil is a hard bitter struggle in which suffering and martyrdom be inevitable. This struggle will not be fought in a mysterious, miraculous way on behalf of man or his ideals by God, but hss to be fought by man himself under God's mandate. That is the significance of Guru Gobind Singh stating in Bachitra Natak, his Autobiography, that in his pre-natal existence, God called him, and sent him into this world to spread Truth, to restrain people from foolish

practices, and to root out wicked people ! The mandate is from on high from God-to man, to go into the world, to struggle against evil, and to offer himself up for martyrdom, if necessary.

This is the meaning of Guru Gobind Singh's life-work. He gave to the people of India a new vision of human history that in it to battle with evil is a duty, to be inevitably undertaken by the good and the holy. Further, that such a fight brings on suffering and sacrifice, which must be accepted as part of the inscrutable divine plan, which destines the good to suffer.

So, he created a new order, called Khalsa (the Pure) and giving them a new outlook on life, put the Sword into their hand. He did not build a state—he never aimed at doing so. His followers for more than fifty years, passed through the fire of terrible suffering and of fered thousands of their numbers to be killed in battle or by the exertioner's sword. But this spirit proved unquenchable so that ultimately oppressive rule was overthrown in the Punjab, and a new philosophy of life got not only interpreted, but lived through the flaming fact of a whole people's suffering. Withal, the Guru not only always expressed goodwill for the Muslims, even when fighting tyrannical potentates who happened to be Muslims, but had helpers, rescuers and devoted admirers among them. Not a word of bitterness did he ever say against Muslims or Islam, but aimed always at bringing the various communities in closer sympathy and mutual friendship.

He is indeed, one of the great builders of the moral and secular force in India. Let India venerate his sacred memory.

Guru Gobind Singh

Guru Gobind Singh in his Autobiographical poem *Bachitter Natak* (The wonderful Drama) has revealed his mission.

He said "Now shall I narrate my own story how I performed austerities at Hemkunt on the peak of Sapt Shringa (seven pinnacled mountain) where the Pandavas practised Yoga".

"My Lord was pleased and divine will was revealed to me.

I took birth in the Kali-Yuga." God was pleased in his supreme mercy to ordain as below;-

"I have exalted thee to be my son,

To propagate the true faith

Go there into the World,

And turn mankind away from senseless practices."

"I am the servant of the supreme, And have come into the World to witness its play, I do as the Lord of the universe has given the word, No earthly power can keep me back from its performance. I speak the word as I have heard it from the Lord, No earthly terror can turn me away from uttering the true word."

In these verses, his motive is clear. He had staunch faith in the victory of his noble mission, He was a defender of righteousness and true religion.

Defining the purpose of his life. he said, "For this I have come into the World, The Lord God sent me for the protection of the truth, That I spread the truth Everywhere, And defeat and destroy the wicked and evil doers. For this mission have I taken birth. Let all holy men know this in their inmost-minds. To spread the truth, to uphold holy men, And to uproot the wicked root and branch."

Guru Gobind Singh was born at PATNA, on December 1666. At that time his father, Guru Tegh Bahadur, was at Dacca in East Bengal. It is said, a Muslim divine Sayyad Bhikhan Shah, who was a spiritual leader of the Muslim community from Punjab, came to Patna to pay homage to Guru Gobind Singh, He took with him two Jars, one full of milk and other full of water. The Guru laid his hands on both the jars which meant that he loved both communities alike. His way of love, service and universal communion attracted the Sayyed much and he was convinced of Guru's true democratic life and fearless aspirations. Guru Gobind Singh was loved by the people of Patna. He used to lead his companions, The brave playmates were around the Guru with bows, arrows and silver swords. There is much evidence to show that Guru Gobind Singh in his early age was greatly loved by the people.

One day, a devoted Sikh presented two golden bangles (Karas) to the Guru, the beloved child Guru smiled and threw one of them into the Ganges. His maternal uncle Kirpal Chand wanted to understand the meaning of this action. The Guru throwing the other bangle in the river Ganga pointed out to him that he loved high ideals more than 'Maya' that only creates illusion. An interesting incident happened one day. Nawab of Patna was moving in his palanquin, all were asked to give guard of honour to the Nawab. But when the procession of the Nawab arrived, the Guru along with his companions left the place. This was an early instance of Guru's refusal to bow before any temporal authority

Rahim Bakash and Karim Brkash

Rahim Bakash and Karim Bakash had great love for the Master. They offered one village and two gardens to him. This was a spiritual tribute to the Guru by those two true devotees.

Raja and Rani.

Raja Fateh Chand Maini had no child. The Rani had a great love and devotion for the Guru. Devotion takes its birth from faith. Faith can move mountains. Their devotion was inward. It was based on the 'Rajayoga' and this 'Rajayoga' comes spontaneously in man's life.

The Guru went to the palace of the Rani and sat in her lap. She served puris and parched grams to the Guru and

his companions. The Guru would sit in Rani's lap and enjoy parched grams and puris. This meal became the holy food.

The palace of the Raja was turned into a Grudwara and was known as 'Maini Sangat', because the Raja was a Kash-atraya of 'Maini' caste and had a big estate at Patna.

Pandit Shiv Datt.

Guru Gobind Singh with his play-mates used to go to the river side. The Pandit had a great regard for truth, He believed in Universal brother-hood, preached by Guru Tegh Bahadur. According to the Guru, the religious practices and other Karas created ego. Pandit's sublime devotion to the ninth Guru was unique, therefore he loved his son greatly.

Pandit was a devotee of Lord Rama. Guru Gobind Singh became his Lord Rama. The blessed man saw the 'Divine Light' in him.

Chapter II

Departure for Punjab.

Meantime Guru Tegh Bahadur left for Punjab, leaving his family at Patna. The Guru called his family to Anandpur or (The Abode of Bliss), a place which he had purchased from the Raja of Bilaspur. This was situated on the lower ranges of the Shivalak hills.

The place commands a beautiful view of nature, rich in

scenic beauty. The people of Patna bade farewell to the great Guru with tears in their eyes. The Guru left Patna in Narch, 1671. The whole family reached Danapur a place fourteen miles from PATNA. An old woman of Danapur served the Guru with rice and pulse cooked in a pot.

A person who has faith in great men with true heart always gets salvation. The Guru's presence at Danapur filled the heart of Udasi Sikh Bhagat Bhagwan with joy. After leaving Danapur Guru Gobind Singh reached Ara, Baksar and then visited Chota Mirzapur. He stayed there for many days and then proceeded to Benaras. Banaras was the home of ancient sages and saints.

After leaving Benaras the Guru passed through Jaunpur and Bura Mirzapur. From Mirzapur the Guru reached Allahabad (Paryag Raj) a sacred place and centre of Hindu civilization. There is 'Sangam' (confluence) of the rivers the Ganga, the Jumna and the invisible Saraswati. In the words of the great Guru Nanak water is life. Life grows with water. Man's habitation and life have been verymuch shaped by this indispensable element namely water.

The Ganga has been a symbol of India's age long culture and civilization. Great rivers have given birth to great races. The Tiber, The Nile, the Jordan and the rivers of India are among those which have nourished and reared ancient civilizations.

After visiting 'Prayag Raj' Guru Gobind Singh reached 'Ayodhia' on the banks of river 'Sarju' which is the birth place of Lord Rama. 'Ayodhia' was the capital of the great kingdom 'Kosla'. It was built by 'Maini' the famous ruler of the solar dynasty.

King Dasaratha, father of Lord Rama ruled over the kingdom from the capital city of Ayodhia. After leaving 'Paryag Raj' the Guru passed through Lucknow, Kanpur, Agra and then reached Gokal and Mathura.

The Guru visited Brindaban. These places are sacred as Lord Krishna was brought up-there. The Guru left Mathura and visited Barailly, Pilibhit and arrived at Nanakmata. This place had also been visited by Guru Nanak. This city was once the centre of the Yogis and was called 'Gorkhmata.

Guru Nanak here had discussed spiritual way of life with Yogis. He was strongly opposed to asceticism involving renunciation of the world, His doctrines were accepted by the Yogis and the name of 'Gorakhmata' was changed to Nankmata'.

Guru Gobind Singh reached Lakhnaur in District Ambala via Hardwar and Saharanpur, The Guru stayed there for two months.

Pir Arif Din.

Pir Arif Din, a devotee of goodness and love, saw the

Guru playing. He came out of his palanquin and offered his respects to the Guru. The Pir's disciples questioned him but the Pir replied that he saw holy light in the Guru.

Sayyed Bhikhan Shah came to pay homage to Guru Gobind Singh again from a village in district Karnal.

From Lakhnaur the Guru with members of his family reached Kiratpur. Anandpur was only a few miles away from Kiratpur. Baba Surajmal, uncle of the beloved child Guru greeted him with love and joy. Next morning the party reached Anandpur. There was a great hustle and bustle in the city. The devotees came from far and near to see and welcome the Guru. The city of Anandpur became a seat of devotion and spiritual power.

Guru Tegh Bahadur was an apostle of love and peace. Brotherhood and equality of mankind were the great ideals preached by the Ninth Guru. Anandpur represented universal brotherhood, love and welfare of mankind. It became the symbol of bliss, beauty, freedom, sacrifice, devotion, love and light to the world.

Chapter III

Guru Tegh Bahadur's Martyrdom.

Under the Emperor Aurangzeb, the Mughal state grew corrupt and inefficient. In the intensity of his religious zeal he did not regard the feelings of the people.

The Emperor ordered conversion to Islam in Kashmir

Valley. As a result of his military operations, historical temples were demolished and forcible conversion was effected.

A deputation of Brahmin scholars reached Anandpur from Kashmir and complained to Guru Tegh Bahadur that the Mughal Governor was tyrannising over them. The Guru encouraged the Brahmins to resist and fight for their rights. Guru Tegh Bahadur was arrested and brought over to Delhi.

Guru Gobind Singh was nine years old when his father was executed in the Chandani Chowk, Delhi. Guru Tegh Bahadur was a great martyr to the cause of Dharma. The Tenth Guru narrated in his own words. He said: "The Ninth Guru laid down his life in the cause of Dharma but did not give up the honour."

The Guru had a desire to face Imperialism with united resistance. He was the defender of the faith. Thus he gave his head and not his faith. The Tenth Guru said about his father's great sacrifice: "The Guru made the supreme sacrifice in this age for the protection of tilak and sacred thread of the Hindus."

The Guru was the pioneer of true people's movement. This was a unique instance in history that a holy man created a spirit of resistance in the people against Moghal persecution.

Guru Tegh Bahadur's sacrifice at Delhi aroused the Hindus to stand against Moghal Tyranny. They demonstrated and demanded the abolition of Jazia. It shows that Mughal Empire was declining at the time of Aurangezeb, who ignored the feelings of the people.

Aurangezeb saw before his eyes that his Empire was being undermined. He wrote a letter to his son 'Azam'. I came alone and am going alone. I have not done well to the country and the people and for the future there is no hope." This was his last confession.

Chapter IV

PAONTA SAHIB.

After the martyrdom of his father, Guru Gobind Singh wanted to give some distinguishing marks to the sikhs and desired to fight Moghal Imperialism with arms and confidence.

He wanted an Army to fight and to liquidate the forces of evil. He resolved to liberate the people from the oppression. In October 1684, the Guru retired for some years to the Himalayan Hills. Raja of Nahan invited the Guru to stay there for some time. Guru Gobind Singh set up his camp at

Paonta. He founded a fort there on the banks of Yamuna.

At Paonta, the Guru went through epic literature in Sanskrit, He composed poetry in Hindi and Punjabi. The autobiographical 'Bachitra Natak', Akal Ustat' and 'Chandi-di-var are some of Guru's well-known compositions.

The main concept of the literature of the Tenth Guru was the revival of the Shakti cult and the renaissance of the supreme values of the ancient Indian culture. He translated the old stories of Indian Heroes. He had strong faith in the one-ness of God. There were fifty two scholars with him at Anandpur who accompanied him at Paonta also.

His 'Vachitra-Natak' autobiography gives us inspiring details of his life and doctrines. He declared that he was a human being.

"Who ever says I am the Lord

Shall fall into the pit of hell

Recognise me as God's servant only.

Have no doubt whatever about this

I am a servant of the Supreme.

A beholder of the Wonders of his creation.

Here are some more thoughts of the Guru from the "Vachitra Natak".

“God is not concerned with celestial appearance or with Omens He is not appeased by incantations, written or spoken by charms. Here ye all, I declare this truth.”

Only those who practise love obtain the Lord. He maketh all of us and then destroys, Pain, sorrow, sin all these He wipes Away Who so remembers Him with heart and soul, a moment even, is freed from Karma's bond. The temple and the mosques are the same; The Hindus and the Muslims have developed themselves, according to the fashions of different countries. All have the same eyes, the same ears, the same body and the same build compound of the same four elements ” Akal Ustat)

His purpose in creative literature was to infuse new spirit and courage in the people. He wanted to prepare them for the coming armed struggle against all injustice and tyranny.

Guru Gobind Singh interpreted the Hindu Gods and goddesses as symbols at different stages of human evolution. The Guru had belief in 'Shiva' but his conception of 'Shiva' was the Almighty God and none else. With conception of 'Durga' the ten headed goddess, armed with swords and spears in one hand, holding wheat sheaves in another offering courage and peace to others, riding a lion, fighting the demon, the Guru inspired the people to understand the symbolic meanings of these incarnations.

The new interpretation of the old image of God was

meaningful to the people. The Guru is of the view that is wrong to limit the creation of the Lord. The Guru composed here, his famous poetical versions such as 'Jap Sahib' and 'Akal Ustat.'

Pir Budhu Shah:

A Muslim divine Pir Budhu Shah from Sadhaura came to see the Guru at Paonta Sahib. He had great reverence for the Guru. The Pir became a devout follower. The Pir recommended employment of the 500 pathans in his army.

Raja Bhim Chand of Bilaspur who was jealous of the Guru, attacked him. The battle took place at Bhangani in Feb. 1686, six miles from Paonta. The Guru fought with great courage against the hill chiefs and defeated them. Five hundred Pathans and Udasis deserted the Guru. Sayyed Budhu Shah with his four sons and 700 disciples joined Guru's army. Kirpal the leader of the Udasis also stood by Guru at this critical moment.

The Guru blessed Pir Budhu Shah with a Kirpan and a comb with some broken hair of his and a turban. The sacred relics were preserved by him. It showed that Muslim divines loved the Guru for the spiritual uplift and also because he had given the message of universal love in thought, words and action.

Guru Gobind Singh now returned to Anandpur. He built

five forts, Anandgarh, Lohgarh, Keshgarh Nirmohgarh & Fatehgarh. The Sikhs learnt the lessons of warfare at Anandpur.

The city of Anandpur became a seat of devotion and spiritual power. Brotherhood of mankind and equality are the great ideals preached by the Great Master.

The highest teachings of the Tenth Guru are based on universal Unity, love and welfare of mankind. The Guru founded a sort of independent creed in the history of religions. Guru Gobind Singh organised Sikhs in military strength only to defend his spreading faith from the danger of suppression. The Guru had to face Mughal armies as well as Hindu Feudal Rajas. The Guru did not take any political advantage in his life. He could build up a mighty kingdom in the Punjab but he only wanted to establish righteousness. He started fearless and heroic struggle against tyranny. He exhorted the Khalsa to fight on, in the way of the Lord. He was a saint, warrior and defender of faith.

The Guru had married twice. Sundri gave birth to one son, Ajit Singh and other Jito Ji gave birth to three sons Jujhar Singh, Zorawar Singh and Fateh Singh. Sahib Kaur was blessed and considered to be the Mother of the khalsa. The battle of Bhangani, followed at Nadaun. The Governor of the Punjab Dilawar Khan sent an expedition. The Guru defeated the Mughal troops on the banks of the Sutlaj. Under the command of Guru Gobind Singh the Sikhs offered strong resistance to the hill Rajas and the Mughal forces on

the battle field and inflicted a crushing defeat on them.

Guru Gobind Singh was an embodiment of truth, goodness and beauty. The teachings of the Guru were able to arouse consciousness among the people. Anandpur the home of Guru Gobind Singh occupies a unique position in History. People liked the teachings of the Guru. He was at once a saint-warrior, a poet philosopher, a statesman, a human being and yet a Guru. His life was one of dedication to the cause of the down - trodden. The Guru was endowed with moral courage which is a great virtue. He faced fierce and violent opposition cheerfully and bravely. Guru Gobind Singh was a great patriot and national hero.

The Guru was a great psychologist as well. He defended his country against external aggression and internal disintegration. He inspired people to come forth to defend their motherland. The Mughal Imperial policy caused a lot of discontent among the people. The sikhs in the period of Muslim rule did not fight for material gains but they desired to finish evil, oppression and tyranny.

Guru Gobind Singh inculcated martial spirit in the people. He said "I shall teach the sparrow to prey on the hawk and put one against a lakh and a quarter. Only then shall I be called Gobind Singh."

The followers of the Master were free from wordly lust, anger, greed, attachment and pride.

The Guru proclaimed himself as the servant of mankind

and lover of Almighty God. He wanted to defeat the imperial policy with his universal out-look and moral courage.

- The society at that time was completely caste-ridden with faith in ritualistic and superstitious practices. It led to disintegration. There was exploitation every where and no reverence for moral values. The Guru had to infuse a sense of unity and self respect. The Guru preached the philosophy of one God. He stressed spiritual practices. He had desire to establish a common ideal and a common way of life. Guru Tegh Bahadur upheld the fundamentals of human freedom-freedom of one's faith and one's way of life and living.

He protested against tyranny and injustice and his son put a stiff fight against tyranny of Aurangzed at Anandpur. The Guru wanted to free people from the Brahmans who had made millions of people as untouchables. They were demoralised and had no spirit.

Some scholar Brahmins advised the Guru to worship 'Durga' the Goddess of power. The Guru did not believe in any deity or Goddess except the true God. He invited Pandit Kesho Ram from Benaras to conduct the ceremony. Dr. Gokal Chand Narang writes 'The Guru ordered a great sacrifice to be performed, with the ostensible object of making the goddess appear. The ceremony is said to have lasted for a year. At the end of that time when Durga-ashtmi came round again, the Guru asked the presiding priest when the goddess would make her appearance. The pandit said that the goddess would reveal herself only if a pure and holy man of noble lineage sacrificed himself at the alter and had his head flung into

the fire. The Guru was apparently pleased and said to the priest (pandit) with a smile of sarcasm on his lips "Where shall we find, revered sir, a holier man than yourself whose head could form a fitting offering to the goddess." The Pandit was struck dumb and decamped on a false pretext. The Guru flung all the remaining material into the fire and came out from behind the screens with a drawn sword flashing in his hand. The large quantity of the homa material thrown in a lump into the fire blazed forth in a large flame which being on a lofty hill was seen for miles around and was taken as a sign of the propitiation and appearance of the goddess."

After this the Guru pointing to his followers said:—

"All the battles I have won against tyranny I have fought with the devoted backing of these people. Through them only have I been able to bestow gifts. Through their help I have escaped hardness. The love and generosity of these Sikhs have enriched my heart and my home. Through their grace I have attained all learning. Through their help, in battle I have slain all my enemies. I was born to serve them, Through them I have reached eminence. What would I have been without their kind of ready help. There are millions of insignificant people like me. Their service is the service of these people. I am not inclined to serve others of higher castes. Charity will bear fruit in this and the next world, If given to rich worthy people as these. All other sacrifices and charities

are profitless. From head to feet whatever I cell my own, all I possess or carry, I dedicate to these people." Guru Gobind Singh had to fight the political Tyranny and religious intolerance. He was convinced that he would achieve his goal by the use of force which was the last resort for a spiritual person in that critical time. Guru Gobind Singh inspired the people to worship the sword as the incarnation of all pervading power. He was a peace loving revolutionary. Now he had desire to lay the foundation of a new order -the khalsa- to make the people strong and fearless.

On the Baisakhi day, March 30, of 1699 he invited all his sikhs to a big meeting at Anandpur. His disciples, responded to his call, they came from all parts of the country. They belonged to different castes. He stood up with a drawn sword and thundered. "Is there anyone who would lay down his life for religion (righteousness). The Guru repeated three times.

At the third call one Daya Ram of Lahore got up and offered his head. The Guru took him to a tent. There was thud and the Master came out with the dripping sword, and flourishing it made the same call again. Dharam Dass of Delhi came forward and offered himself for the sacrifice. The call was repeated three times more. In the same way three other men Mohkam Chand of Dwarka, Himmat of Jagan Nath puri, and Sahib Chand of Bedar offered themselves.

The congregation was astonished, when they saw that all the sikhs dressed in new saffron uniform and blue turban entered the assembly. The Guru baptised them with sweetened

water (Amrit) stirred with double-edged sword (Khanda) and called them beloved five. The Guru then addressed the 'Beloved Ones who were knighted as Singhs as under:-

“ I wish you all to embrace one creed and follow one path, rising above all differences of the religion as now practised. Let the four Hindu castes, who have different 'dharams' laid down for them in the Sastras, containing Varnashramdharma, abandon them altogether. and adopting the way of mutual help and co-operation, mix freely with one another. All should cherish faith in the teachings of Guru Nanak and his successors. Let men of the four castes receive my Baptism of the Double edged Sword, eat out of the same vessel, and feel no aloofness from, or contempt for one another.

To-day you take new birth in the House of the Guru. You have become the members of the Khalsa Brotherhood Your birth place is the Blessed fort of the Uncut Hair (Takh Sri Keshgarh) and you are the citizen of the Town of peace (Anandpur). Your previous race, name, genealogy, country, religion, customs and beliefs, your sub-conscious memories and your personality have annihilated. Believe it to be so, without a doubt and with whole of your soul. You have become Khalsa, a sovereign man today, owing allegiance to no earthly person or power. One God Almighty, the Timeless is your only sovereign to whom you owe allegiance, and He alone is entitled to your devotion and worship. The way to final fulfilment of human destiny is laid down in the revelation of the Guru Granth and the teachings of the Ten Gurus.”

(PRASHARPRASNA)

Now Guru stood with folded hands before them and implored them to baptise him in the same way.

The Tenth Master, thus merged himself into the khalsa. "Hail, Hail to Guru Gobind Singh who himself is the Guru and himself is the disciple, (Bhai Gurdas). It is said that eighty thousand men were baptised within two weeks. The Guru ordained five 'Ks' for the khalsa. Long hair (Kesh) a comb (Kangha) a pair of shorts (Kachha) a steel bracelet (Kada) and sword (Kirpan)

The Guru made wearing of following 5 symbols obligatory:-

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| 1. The Uncut Hair (Kesh):- | A symbol of cosmic beauty. Also means non-ascetic life or injunction against renunciation of the world. This also gives saintly and manly appearance, which qualities the Guru was anxious to inculcate in Sikhs. |
| 2. A Comb (Kanga):- | To prevent matting of hair which again means non-ascetic life. |
| 3. An iron bangle (Kada):- | A symbol of wheel of Dharma and also sovereignty of whole of universe. |
| 4. A Sword (Kirpan) :- | A symbol of knowledge which cuts the roots of ignorance (Avidya). It is also symbolic of dignity and supreme Power. |
| 5. Short Drawers (Kaccha):- | A symbol of self control and smartness. |

1. They were to have common sur name 'SINGH.' Amrit was served to everyone irrespective of caste, everyone was directed to lead a life of virtue and truth. The Guru organised them into a brotherhood known as 'Khalsa.' He gave them a new form, this developed a sense of solidarity and oneness among the people.

2. Guru Gobind Singh was a nation builder and his contribution towards national reconstruction and emotional integration was remarkable.

3. He changed the mode of salvation. Every sikh should hail the others 'the purified one of the wonderful Lord, who is always victorious.'

4. The Guru advised his followers to shun idleness, increase production, trust in God and abolish all class distinctions.

Dr. G. C. Narang says "The sword which carved the Khalsa's way to glory was forged by Guru Gobind Singh, but steel had been provided by Guru Nanak."

Guru Gobind Singh advocated the worship of the sword. He founded 'Khalsa' to remove evil from religion and society. The Moghal rulers and Hindu Rajas became enemy of the Guru and wanted to crush him. Raja of Kahlur asked the Guru to quit his territory. The Guru refused and a war was started. The Guru wanted to liberate the people from Imperialism and feudalism. The hill chiefs fought against him but were always defeated by him.

Now they wanted to attack Anandpur with imperial

forces. The Emperor of Delhi ordered his troops to march on Anandpur. They attacked Anandpur in 1701. The invaders laid siege around the fort. Wazir Khan subedar of Sirhind was the supreme commander of Moghal forces. The Moghal and the hill chiefs were astonished to see the courage and the dauntless spirit of the Sikh forces.

The Sikh forces under the command of Guru Gobind Singh offered brave and resolute defence and did not surrender the Fort. The invading forces were spread miles together in all directions. They knew that Guru would not surrender himself. Therefore the hill chiefs promised that if the Guru would only leave the fort they would not attack him.

Guru Gobind Singh came out from the fort. It was in the month of December, 1704. The Guru reached the banks of river Sirsa. There was hard fighting with the enemy forces. The Guru was separated from the members of his family.

His mother Gujri along with the Guru's younger sons, Zorawar Singh and Fateh Singh were taken to Sirhind by Gangu, who was their cook. He betrayed them. He handed them over to the Nawab of Sirhind. The brave sons of Guru Gobind Singh were bricked alive and beheaded there.

The grand mother of the children on hearing this collapsed. The Guru retired to Chamkaur. He took shelter in the house Garhi (fortress) of a rich peasant. The house was built of mud and stones. Now the Guru had forty sikhs, with him. He was besieged by the moghal forces that followed him to Chamkaur.

The sikhs fought to the last. Guru Gobind Singh's sons Aji Singh and Jujhar Singh laid down their lives in the battle-field. There were only eleven sikhs left. They desired to save the life of the Guru. They persuaded the Guru to leave the Fortress and re-organise the Sikhs to fight against oppression and Tyranny. The Guru accompanied by Bhai Daya Singh by Bhai Dharam Singh and Bhai Man Singh left the place at the dead of night. The Moghals assisted by the forces of the Hill Rajas tried to capture the Guru but did not succeed. The Guru spent cold night in thorny wilds of Machiwara. He was found with torn clothes and bleeding feet.

On 25th December 1704 the Guru along with three sikhs and two Pathans Nabbi Khan and Ghani Khan left Machiwara. The Guru was disguised as a Muslim pir they dressed him in blue garb and took him on a cot. The Guru reached Jatpura where he met Rai Kalha who served him with great love and regard.

From there he proceeded to lakhi forest. He stayed there for some time. The Guru received the sad news of Martyrdom of his two young sons and mother there.

From Jatpura, the Guru proceeded to Dina. The Guru was presented a horse by his Sikh Bhai Nighaya, at Almagir. From Alamgir the Guru arrived at Dina. At Dina he wrote a letter in persian composition Zafarnana or (the letter of Victory) in the name of Auragzeb. In this letter he asked "what is the use of putting out a few sparks when you raise

a mighty flame instead," "When there is no other course open to man, it is but righteous to unsheath the sword."

• This letter was handed over to the Emperor through two of his Sikhs Bhai Daya Singh and Dharam Singh. Aurangzab was at Ahmednagar at that time. He received the letter of Guru Gobind Singh and his heart was much affected. He expressed his desire to see the Guru. He invited the Guru to see him at Ahmednagar.

While the Guru was on move towards south, he heard the news that the Emperor had died.

The Gnrur travelled through the malva country. At Dhilwan Kalan Guru Gobind Singh received the information that Wazir Khan, Subedar of Sirhind was following him with his big arsenals.

• The chief of Kot Kapure suggested to the Guru to move to Khidrance. The mound of khidrana was a suitable place for the defence purposes. There was a pool of water also.

• The tenth Guru found those forty men of Majha who had deserted his ranks at Anandpur had died fighting for him. They fought under the command of Mahan Singh and Mai Bhago. It is now called Mukatsar or (the pool of salvation).

The Guru proceeded to Talvandi sabo. Now called Damdama Sahib. Here he stayed for nine months. The Guru, reproduced

the Adi Gramth from memory and completed it by adding the hymns composed by his father

When Aurangzeb died his eldest son Bahadur Shah, was in Afghanistan. In his absence his younger brother Azam proclaimed himself as the Emperor in Deccan. Bahadur Shah rushed to Peshawar.

In June 1707 a battle was fought at Jajau near Agra. Azam was defeated and Bahadur Shah proclaimed himself as the Emperor of India.

In the word of Mohd latif Bahadur Shah was a generous, munificent and an excessively good natured prince.

The Emperor invited the Guru to see him at Agra. The Guru was received by him with great regards at Agra. He presented him with a costly dress of honour. The Guru accompanied the Emperor for sometime on his march to the Deccan the Guru broke with the Emperor because Bahadur Shah wanted the Guru to help him against the marathas, but the Master refused. At Nanded he met a Bairage Madho Dass. The Guru baptised him and named him Banda Singh. Banda Singh Bahadur was presented with a sword and five arrows by his master and was sent to Punjab alongwith other three sikhs Binod Singh, Kahan Singh and Bazg Sinh.

Guru Gobind Singh stayed here and gave sermons to his sikhs who came to make presents to him. Now Guru Nanak's

mission was fulfilled. When the Guru was proceeding to the south with the Emperor, the Governor of Sirhind Wazir Khan was alarmed as he was frightened for his cruel deeds. He sent two pathans to do away with the Guru for good.

Those pathans reached Nanded. One night when the Guru retired to his bed, one of the pathans plunged a dagger into Guru Gobind Singh, in his left side. The Guru drew his sword and chopped off the head of the coward assassin. His fleeing companion was killed by the sikhs. The wound was treated immediately. The Guru smiled up to the last. Guru Gobind Singh breathed his last, in the early hours of October 7, 1708 and was cremated by his sikhs with due honours in the morning.

He ended, at the young age of 42. Before his last journey, He declared "The word as enshrined in the Granth Sahib who ever searcheth me here, findeth me, You shall hereafter look upon it as the visible embodiment of the Guru.

I had come to establish God on earth and so I entrust you to him. He will ever be your guide, protector and refuge, so long as you keep to His path."

Extracts from the Works Of

Guru Gobind Singh

1.

Extend to us thy Protection

O God immortal.

O All—Steel

O All—death.

O All—power.

2.

Having first remembered Lord the God, call on Guru Nanak.
And then on Guru Angnd, Amar Das and Ram Das; may they
ever protect us. Then call on Arjan and Har Gobind and the
holy Hari Rai.

And then on Hari Krishan, seeing whom all one's sorrows
are dispelled.

And then remember Tegh Bahadur, the Guru, that the nine
Treasures come hastening to thy home. O our Masters, be ye
ever with us.

3.

Helplessly, as a last resort,
I came forward and took to arms
when all other means have failed
It is lawful to resort to the sword.

4.

Some have become shaven sanyasis and yogis,
Other Brahamcharis and Yatis
Some are Hindus, the others are Muslims

Rafizes and Imamshafis.

• The whole mankind should be recognized as one.

5.

As from one fire, tens of millions sparks arise,

Become separate, but finally vanish into the same fire.

As from a heap of dust countless particles of dust arise.

But fall back to earth and become part of the dust lying there:

As from a single body of water many waves arise, Each wave
a composed of water, and again becoming water,

So, from him whose form is the universe

Sentiment and non-sentiment forms arise,

Emanating from the same source and finally merging into it."

• I bow with love and devotion to the holy record. Assist me
that I may complete this work.

I bow to Him who holdeth the arrow in His hand.

I bow to the Fearless One

• I bow to the God of gods who is in the present and future

7.

Those who love attain the Lord.

8.

The kettle and the sword (symbol of charity and power),
victory and unreserved blessing been obtained from Guru
Nanak.

He who repeats night and day the name of God. 9.
Who has full love and confidence in him!
Who bestows not a thought on any but the One God.
Whose enduring light is inextinguishable,
Who puts no faith in fasting or worshipping cemeteries and
monastries,
Who only recognises the One God and makes no fetish.
Of pilgrimages, alms, charities and austerities;
He is recognised as a true member of the Khalsa.
In whose heart the light
of the Perfect One shines.
O God, grant me this boon. 10.
that I swerve not ever
from thy righteous Path.
"Food for the poor and sword for the tyrant 11.
O God, let both go hand—in—hand.

By the same author:--

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|-------------------------|------------------------------|
| 1. BALIDAN | 8. Guru Gobind Singh (Hindi) |
| 2. Rim—Jhim | 9. Guru Gobind Singh |
| 3. Komal—Geet | (Punjabi) |
| 4. Dharm-da-Marag | 10. Guru Gobind Singh |
| 5. Bachan Lekh Mala | (English) |
| 6 Anandpur da Wali | 11. Guru Nanak (Hindi) |
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ਪ੍ਰੰ: ਬਰਨਸਿੰਘ 'ਬਰਨ'
ਗੁਜਰਖਾਨੀ



The author, Professor Bachan Singh 'Bachan' Gujarkhani is a well known Punjabi Poet, writer and scholar. He has widely travelled and visited many countries. He is an author of a large number of books on sikh religion and History. The present short biography has been written by him for the students so that they may study the illustrious life and universal doctrine of the Great Master.

He is presenting the booklet to the khalsa in commemoration of the celebrations of birth ter-centenary of Guru Gobind Singh.

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